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MINUTES

OF THE

SIXTY-FIRST ANNIVERSARY

OF THE

BROAD RIVER BAPTIST ASSOCIATION,

HELD WITH

GILEAD CHURCH, UNION DISTRICT, S. C.,

FRIDAY, OCTOBER 18TH, 1861, AND DAYS FOLLOWING.

COLUMBIA, S. C.:
STEAM POWER PRESS OF R. W. GIBBES.
1862.

MINUTES.

FRIDAY, OCTOBER 18, 1861.

The Introductory Sermon was preached by Elder W. Curtis, the alternate appointment, from Romans vi: 3, 4.

After an intermission the Delegates present assembled, and prayer having been offered by Elder M. C. Barnett, the letters from the Churches represented were read, the names of the Delegates enrolled, and the state of the Churches minuted. A number of the Churches were not represented at this time on account of the previous unfavorable state of the weather.

Elder M. C. Barnett was elected Moderator, and W. Curtis Clerk.

1. The following Committees were then appointed:

On the Business of the Association.—D. Scruggs, B. Bonner, E. Thompson, H. White, the Moderator and the Clerk.

On Preaching.—W. Allen, T. Kendrick, A. R. Nicholson, D. Smith, J. Black, and the Eldership of the Union Church.

On Finance.—H. Borders, C. Carroll, R. Lanford, G. R. Whisenant, W. P. McAffee.

On Correspondence.—W. Curtis, D. Wray, E. P. Brown, James Cobb, J. L. Harris.

On Sabbath Schools.—D. Scruggs, E. Barnett, C. Coleman, L. H. Ferguson, D. Mitchell.

On Union Meetings.—G. Petty, T. B. Going, W. McCoy.

On Obituaries.—B. Bonner, H. Webber, W. Vaughan, J. T. Warren, E. R. Welmon.

After singing, and prayer by Brother D. Scruggs, the Association adjourned till Saturday morning, 10 o'clock.

SATURDAY MORNING, OCTOBER 19, 1861.

Opened the Association with prayer by Brother Garrison.

3. Received and adopted the Report of the Committee on Business.

4. Called for correspondence from sister Associations, and received from—

Tyger River.—No communication.

Salem.—A letter by Elder C. C. Vaughan.

Moriah.—A letter by Elder J. M. Garrison and Z. D. Smith.

Bethel.—Brother C. C. Gwinn, their messenger, and no letter.

Reedy River.—No communication.

Green River.—No communication.

King's Mountain.—A letter in their Minutes by Elders R. P. Logan, P. R. Elam and Brother J. R. Logan.

Welch Neck.—No communication.

5. Invited Brethren G. W. Rollins and A. A. McSwain to seats with us.

6. Appointed Committee to nominate the Missionary Board—W. P. McAffee, W. Allen, H. White.

7. *Resolved*, That the time of the meeting of the Broad River Association be changed to the Friday before the fourth Sabbath in August next.

8. Appointed messengers to corresponding bodies, as follows:

To Tyger River.—At Clear Springs Church, Greenville District, Elder D. Scruggs to write, W. Curtis, W. Allen, M. C. Barnett, D. Smith, R. Lanford.

To King's Mountain.—At Lincolnton, fourth Sabbath in October; G. R. Whisenant to write, D. Wray, B. Bonner, J. Black, T. H. Mullinax.

To Welch Neck.—At Society Hill, second Sabbath in November; W. Curtis to write, and as messenger.

9. Appointed as Committee to nominate messengers to the Baptist State Convention, Brethren H. Borders, E. Barnett, T. H. Mullinax.

10. *Resolved*, That the subject of the Ministers' and Deacons' meeting be referred to the Committee on Union Meeting.

11. Called for the reading of the Circular Letter; it was adopted with a reference back to Brother D. Scruggs, to finally prepare it for the Minutes.

12. Appointed Brother B. Bonner to preach next Introductory Sermon, and D. Scruggs, alternate; and Brother W. Curtis to write the next Circular Letter, on such subject as he may select.

13. Appointed the next meeting of the Association with Bethesda Church, on Friday before next fourth Sabbath in August.

14. In the absence, through sickness, of Brother C. P. Petty, Treasurer, it was

Resolved, That he make his Report to the Missionary Board, and that they insert the same in the Minutes.

C. P. Petty, Treasurer, in account with the Broad River Association.

1860.		Dr.	1860.		Cr.
Oct. 29.	To balance on hand....	$269 86	Oct. 22.	By am't paid Rev. J. Suttles.....	$75 00
1861.					
Oct. 21.	To amount sent for Missions.....	20 00	Oct. 22.	By am't paid Rev. W. Hill....	10 00
Oct. 21.	To collections on Sabbath.....	25 00	1861. January.	By am't paid Rev. J. Suttles.....	30 25
Oct. 21.	To pledges from Union Church.....	56 00	Oct. 21.	By pledges paid Rev. D. Scruggs	56 00
				By balance on hand	199 61
		$370 86			$370 86

15. Called for and received the report of Missionaries, who made a verbal report, that he had labored regularly once a month with the Union Church, and had occasionally preached in the neighboring country, and a few times at York Court House, and he trusted not without some success. Brother Bonner, on behalf of Brother Suttle, reported that, previous to his death, he had put in nearly half of his time with the Sardis Church.

16. That the Clerk be authorized to receive the statistical statements of the Churches, and of moneys contributed, not now sent in, and insert the same in the Minutes, and send Minutes accordingly.

17. *Resolved*, That the Missionary Board give in their report to the Clerk, to be inserted in the Minutes.

The Board submit the following direct report of the Missionary as their report of the transactions of the year:

Dear Brethren: According to our agreement, I have attended at Union Church, without a single failure, have preached thirty-four sermons; a few times at the village and in its vicinity, and twice at Antioch, since the death of Brother Suttle; have baptized four persons, leaving a very favorable impression on the community, and the Church in a very prosperous state.

Respectfully submitted.

D. SCRUGGS.

18. Received and adopted the report of the Committee on Union Meetings, as follows:

The Committee on the Union Meeting recommend that it be held with the Pacolet Church, and also recommend that a Ministers' and Deacons' meeting be held at the same time and place, on Friday before the third Lord's Day in May, 1862.

After prayer by Brother Curtis, adjourned till Monday, 9 o'clock.

MONDAY MORNING, OCTOBER 21, 1861.

After prayer by Brother Bonner—

19. Appointed Brother Barnett to preach the next Missionary Sermon, and D. Scruggs, alternate.

20. Received and adopted the report of Committee on Finances, as follows:

Amount sent up for Minutes	$31 95
Contributed for Minutes	8 10
Missions—Limestone Church	20 00
Pledges from Union Church	53 00
Three dollars from last year	3 00
Collection on Sabbath	25 00
Total	$141 05

H. BORDERS, Chairman.

21. Received and adopted report on Sabbath Schools, as follows:

We find a report from the Philadelphia Church, as having a flourishing school well organized; also at Limestone Church a flourishing school with the proper arrangements; also a school between Pacolet Church and El Bethel, and one at Sulphur Springs, well organized. We also have a verbal report from Elder C. C. Vaughan, from the Salem Association, as having several flourishing schools, and that they have enjoyed some good revivals

as the results of Sabbath schools. Your committee would recommend to the Churches in this Association, to use their influence to raise a Sabbath school in every Church in its boundary.

D. SCRUGGS, Chairman.

22. Received and adopted report of Committee on Obituaries, as follows:

We are under the necessity of reporting the departed worth of Elders F. W. Littlejohn and M. Mullinax, both Ministers belonging to the Broad River Association, of irreproachable characters. We trust that the exhibition of the life and power of Christianity exemplified in their lives of usefulness in connection with their ministrations in the Gospel, will long be unto us "living epistles, known and read of all men."

Brother Littlejohn was ordained to the ministry in the Goucher Creek Church, about twenty years ago, and for a long time labored zealously and successfully in the Gospel. For some time past, owing to the infirmities of the body, he refused to take the pastoral charge of any Church, still unto the day of his death he never threw off the mantle of his calling. He died of apoplexy on the 10th of October last, being about fifty-five years old.

Brother Mullinax had been engaged in the ministry about the same number of years, laboring faithfully in his Master's cause, until the day of his death. He died on the 20th of February last, of pneumonia, aged forty-nine.

We would also notice the demise of Elder Joseph Suttle, who, though not a member of this Association, yet living in the esteem and affection of this body, claims from us a tribute of grateful remembrance. He died in the triumph of faith, on 26th May last, in his thirty-fifth year, having been engaged in the ministry about thirteen years.

It has also come to our notice that our aged and well beloved Brother I. W. Cooper, the oldest member of the Cedar Springs Church, (having been a professor of Christianity about sixty years,) departed this life on the 13th of May last, in the seventy-fourth year of his age. He represented his Church in this Association for a number of years, and perhaps no man was ever more beloved so far as his acquaintance extended; indeed he was a sort of favorite with all who knew him. He was one of those men who combined the doctrinal and practical parts of religion in himself.

These of our brethren that have once associated with us here, now "rest from their labors and their works do follow them."

B. BONNER, Chairman.

23. Received and adopted the report of Committee to nominate delegates to the Baptist State Convention, to be held at Greenville Court House, on Friday before the last Lord's Day in July, 1862, as follows:

Elders William Curtis, T. B. Justice, E. Bonner, M. C. Barnett, D. Scruggs, J. S. Ezell, J. G. Kendrick, D. Wray, and brethren C. P. Petty, B. B. Foster, I. Jeffries, R. C. Poole, A. H. Smith, and A. S. Goudelock, with power to fill all vacancies.

24. Received and adopted the report of Committee on Missionary Board, as follows:

Your Committee to appoint a Missionary Board, beg leave to recommend to you the following brethren: D. Scruggs, J. S. Ezell, B. Bonner, J. G.

Gaffney, J. Byers, A. Bonner, E. Lipscomb, E. A. Crawley; H. G. Gaffney, Recording Secretary, William Curtis, Corresponding Secretary, and C. P. Petty, Treasurer.

25. Received and adopted report on Correspondence, as follows:

Your Committee on Correspondence repectfully report that they have only received the letters and Minutes of the Moriah, the Salem and King's Mountain Associations.

With much gratification and much thankfulness to the Great Head of the Church, and with hope of spiritual profit to ourselves, they can direct attention to the continued peace, harmony and activity in the good work of our Redeemer's kingdom of the Moriah Association. It is most interesting to read both the Minutes and letter from this body.

From the Salem Association they also find a brief letter (the Minutes have not reached us) containing pleasing assurances of continued if not of an abounding degree of spiritual prosperity within their bounds.

The Minutes, and letter to corresponding Associations in them, of the King's Mountain Association, they have also most carefully considered, and cannot but lament over so much division among Churches professedly of our own faith and order, and most sincerely express the hope that scriptural and prudent plans of fraternal advice and exhortation may yet amend and heal it, and the inconsistencies spoken of as among them. Hardly anything more appropriate can now be referred to than the words and manner of the Apostle Peter, "Dearly beloved, I beseech you as strangers and pilgrims abstain from fleshly lusts which war against the soul."

26. Called for letters to corresponding Associations, to the Tyger River, the King's Mountain and the Welch Neck Associations, (being the only bodies that meet before our next Association,) and adopted them.

27. Adopted the following resolution:

Resolved, That we deem it in accordance with Scripture, where a member absents himself from the Church, to send for him to inquire his reasons.

28. *Resolved*, That the thanks of this Association be tendered to the brethren and friends of this community, for their kindness in the entertainment of this body during their stay with them.

29. Whereas, since the last meeting of our body, the Southern States have withdrawn from the Federal Government of the United States, and formed a new Government, styled the Southern Confederacy, we as a religious body enjoying the benefit and protection thereof, feel it our privilege and duty to express our sentiments with regard to this momentous event.

Therefore be it resolved, That we do fully acquiesce and heartily concur in the action of the Southern States, and extend to our rulers and soldiers and officers of the army, our best wishes for their success, accompanied with our earnest appeal at a throne of Grace for their guidance and protection, commending at the same time our country to the Almighty God, that He may direct all things for the advancement of His kingdom and glory of His name.

30. *Resolved*, That the Clerk superintend the printing and distribution of as many copies of these Minutes as the money contributed for that purpose will pay for, reserving ten dollars for his services.

After singing, and prayer by Brother D. Scruggs, adjourned to meet at Bethesda Church, on Friday before the fourth Lord's Day in August, 1862.

CIRCULAR LETTER.

Dear Brethren: According to your request of last year, we lay before you a brief sketch of the rise and progress of the Broad River Baptist Association. It was organized in 1800, and it is most generally believed at Sandy Run Church, Rutherford County, North Carolina. At the first it was composed of the following sixteen Churches: Tyger River, Boiling Springs, Green River, Goucher Creek, Sandy Run, Buffalo, Grimes' Creek, Cedar Springs, French Broad, Mountain Creek, Bell's Creek, State Line, Birch Creek, Long Creek, Silver Creek, and Caney River. It had then connected with it in the Ministry Thomas Burgess, John Blackwell, Thos. Justice, Perminter Morgan, Isaac Cantrell, John Bankston, Ambrose Carlton, John Turner, David Forest, William King and Abram Hargness. We also find the names of the following Licentiates: Josiah Barnett, Zachariah Buckwell and Nathaniel Jackson. The number of the members of the churches at the time of its organization was 790.

In 1801 three other churches were added to their number, and it may be profitable to notice that the first Circular Letter was upon the Growing Evils of Intemperance.

In 1802 another church was received into the Association, and Elders Joshua Richards and Jacob Crocker were added to the Ministry. The second Circular Letter was written by Joseph Camp, on the subject of Matrimony.

The year 1803 was one of great prosperity with this body—seven churches were received: Bildad, on the Catawba, Pacolet, Providence, Holly Springs, Mud Creek and El Bethel; and among the six hundred and eighty-six added by baptism, by far the greatest number added in any one year of its history, we find the names of brethren Drury Dobbins and Berryman Hicks, afterwards such worthy and successful laborers among the churches. Incited to good works by these blessings, the Association sent out Brethren I. Camp, D. Dobbins, and P. Morgan, as Missionaries to supply the destitute churches.

In 1804 the increase of the body was smaller than in the preceding year, but two churches were added to the number, and one hundred and thirty-three by baptism. Death, letters of dismission and exclusions, almost counterbalanced the additions. David Dyal was added to the list of Ministers, but an extended correspondence opened with the Bethel, Saluda and Mountain Associations, gave enlarged interest to the annual meeting.

The following year, 1805, presents the Association rather upon the decline in numbers, not many are added by baptism, and some of the churches take letters of dismission to join other bodies. The Ministry labor faithfully, though not with manifest present success.

1806 is to be remembered in our history for giving to us first, and afterwards to the churches of this and our neighboring State of Georgia, the ministerial labors of that excellent and successful preacher of the Gospel, Humphrey Posey.

In 1807 three churches were dismissed to aid in forming a new Association.

In 1808 we notice the ordination of Brother Berryman Hicks, who, with his worthy and constant associate, Brother D. Dobbins, for so many subsequent years built up and instructed our churches; they were laborers together with Christ, and their work is still productive. We have had many useful ministers, but perhaps none more so than Brethren Dobbins and Hicks. They were for many years associated as Moderator and Clerk of this Association, and it is evident exerted a powerful influence on the religious feeling of this community.

In 1809 a larger accession by baptism is received by the churches, than in the previous two years.

In 1810 four meetings as Union Meetings were first appointed, and pledges received from Ministers to attend them. Two churches were also added to the Association.

In 1811 John Padgett, a worthy Minister of the Gospel, was ordained, and in 1812, we have given the following dates of the organization of eight of our churches: Sandy Run and Buffalo 1772, Cedar Springs 1787, State Line 1796, Providence and El Bethel 1803, Concord and Ebenezer 1804.

In 1813 the additions to the churches are very encouraging, amounting to over two hundred by baptism.

The Minutes of 1814 and 1815 cannot now be found.

In 1816 the memorable visit of the pioneer of our Foreign Missionaries, Luther Rice, created much interest in the churches, a public collection was taken up by him, and means taken to continue the interest of the churches in the good work of sending the Gospel abroad; so that in 1817 the Association appointed a regular Secretary on Missionary affairs, who gave a cheering and interesting report.

In 1818 the body was divided into four sections for the regulation of the place of holding the annual meeting.

In 1819 another interesting report is presented from the Secretary for Foreign Missions, and 1820 four churches, New Prospect, Washington Cross Roads, Macedonia and Philadelphia, were received into this body, and many were added to the churches by baptism. It is interesting to observe how invariably attention to the command of "Go ye into all the world and preach the Gospel to every creature," is followed by a more lively and spiritual state of affairs in all the churches.

In 1821 Bethesda and Head of First Broad River churches were received, two hundred and four were added, making the total number of members this year 2,360.

In 1822 the correspondence on Missions was dropped, and so in 1826 nothing of special interest is found in the Minutes. The number added by baptism is small, perhaps in no one year exceeding one hundred and fifty.

In 1827 eight of the churches were dismissed to form another Association. The years 1828 and 1829 give small additions to the churches, and we find no record of important business. During the session a resolution is passed advising the churches to give due attention to the instruction of the colored people out of the Scriptures.

In 1831 one church (High Shoal) is added to the body. At the session of 1832, Elder D. Dobbins is requested to visit and preach to all the destitute churches in the Association, through the year.

In 1833 we find the record of large additions to the churches, and that five of the churches are dismissed to form the Tyger River Association.

The next year, 1834, Shiloh Church was received. In 1835, 1836 and 1837, the Minutes leave the record of but few additions and of a very cold state of religious feeling. During 1838 Elders Joel Blackwell and John Padgett died, both, we believe, revolutionary soldiers, and both faithful soldiers of the Cross. The presence of their Lord is peculiarly manifested in the churches during 1839, 1840 and 1841, especially in 1840, when about five hundred were added by baptism. The succeeding three years to 1844, yield but few additions to our numbers, nor does a lively state of religious feeling appear to exist.

At the session of 1845, the subject of Domestic Missions was discussed, and a plan of attending to them presented. This plan being rejected, Brethren D. Scruggs and M. C. Barnett volunteered their services to ride and preach in the destitute portions of the Association, for at least twenty-eight days during the year.

In 1846 the death of Joshua Richards, an aged Minister and another revolutionary soldier, is reported; and in 1847, that of Elder D. Dobbins, in the seventy-second year of his age, who had labored with such zeal and power for more than fifty years in the ministry.

The year 1848 yielded many rewards to the labors of the servants of God, a large increase by baptism being made to the churches, but the following year is rather one of coldness and barrenness.

At the session of 1850, Brother Whelden, a returned Missionary from China, delivered a discourse upon his recent work, and deeply interested those present in an effort to aid it. He preached a sermon on the Sabbath, and received fifty-one dollars for the objects presented.

At the next session, 1851, fourteen of the churches, viz: Buffalo, Sandy Run, Zoar, Wolf's Creek, Zion, Double Springs, Bethel, Boiling Springs, Mount Sinai, New Bethel, Mount Pleasant, Broad River, Beaver Dam and Pleasant Hill, called for and received letters from the King's Mountain Association.

In 1852 the attention and efforts of the body were given, with increased earnestness, to the Domestic and Foreign Missionary fields opened before it. Moneys were contributed, a sermon was preached and stations appointed for Missionary labor. Brother Hill was especially sent out to labor within our bounds.

The following year, 1853, gives evidence of yet enlarged zeal for the diffusion of the Gospel at home and abroad. The Broad River Missionary Society was adopted as the agent to carry on this good work, and Missionary measures were fully entered upon. The churches were also warned against the pernicious and immoral conduct of distilling and vending ardent spirits promiscuously, and besought to keep themselves pure. We also notice that a regular religious paper was established at Shelby, and recommended to the churches. The Sunday School cause was also taken up.

Since this last year to the present, most of those now interested in the labors and character of this body, can remember that which has been attempted or accomplished, or granted to us by the great Head of the Church. We have been weakened by many removals of our most useful Ministers and members. Death has also laid some of them in the dust. Our vener-

ated and beloved Brother, Elder T. Curtis, was taken from us in 1859, and Brother W. Hill left for new scenes of labor in 1860. But the principles these worthy men and their predecessors instilled, sustain and comfort the churches. Sabbath schools, prayer meetings and Missionary appointments are found throughout our bounds, and the fellowship of the churches has been pleasant and edifying.

The subjoined table of the meetings of the Association, and list of the Ministers who have labored in its bounds, will complete this brief series of its history :

NAMES OF MINISTERS.

Thomas Burgess,
William King,
Joel Blackwell,
Thomas Justice,
Permenter Morgan,
Isaac Cantrell,
John Bankston,
Ambrose Carlton,
John Turner,
David Forest,
Abram Hargness,
Zachariah Blackwell,
Josiah Barnett,
Nathaniel Jackson,
Thomas Bomar,
Henry Holcomb,
George Wilkis,
Thomas Withers,
James West,
Isaac McKissick,
William Hannon,
Thomas Grog,
Fields Bradshaw,
Hezekiah McDangle,
Abram Crow,
Thomas Craig,
William Carlton,
James Rainwater,
Alfred Webb,
Spencer Morgan,
J. W. Lewis,
John G. Landrum,
Joab Wilkie,
Philip Ramsour,
Hugh Ruin,
Edward McBee,
James Hueth,
Wade Hill,
M. C. Barnett,
John Blackwell,
Joseph Camp,
William Wilkie,
Hugh Henderson,
David Dyal,
Humphrey Posey,
Drury Dobbins,
Berryman Hicks,
Joshua Richards,
Jacob Croker,
Samuel Gibson,
John Padgett,
Gabriel Phelps,
John Dalton,
Nathaniel Jackson,
William Martin,
Isaac Simmons,
Thomas S. Rice,
D. Scruggs,
Thomas Curtis, D.D.,
Thomas Campbell,
A. J. Causler,
Joseph Suttle,
Matison Mullinax,
Briant Bonner,
David Ray,
A. Padgett,
W. Lindsay,
I. M. Webb,
Thomas Dickson,
S. G. Hamilton,
Thomas K. Pursley,
Ramsour P. Logan,
I. Kerkendoll,
Felix W. Littlejohn,
M. C. Owen,
W. B. Padgett,
Lewis McSwain,
William Lankford,

John G. Kendrick,
John S. Ezell,
Jeremiah Lee,
William Lee,
William Curtis,

George Rollen,
E. A. Crawley, D.D.,
S. M. Harris,
J. Bromfield,
I. C. White.

Table of Meetings of the Association.

Year	Place of Meeting.	Introduct'y Preacher.	Moderator.	Clerk.	Baptized.	Total
1800	Sandy Run.....	.....	.....	.....	.....	790
1801	Green Creek.....	.....	T. Burgess...	W. Lancaster	.....	959
1802	Buck Creek.....	P. Morgan...	J. Camp.....	W. Lancaster	477	1480
1803	New Salem.....	T. Burgess...	P. Morgan...	W. Lancaster	686	2084
1804	Sandy Run.....	A. Carlton...	P. Morgan...	W. Lancaster	133	.....
1805	French Broad.....	J. Crocker....	A. Carlton...	W. Lancaster	.....	.....
1806	Cedar Springs.....	P. Morgan..	P. Morgan...	W. Lancaster	.....	.....
1807	Green Creek.....	D. Dobbins...	J. Crocker....	W. Lancaster	.....	.....
1808	Sandy Run.....	M. Holland...	A. Carlton....	W. Lancaster	.....	.....
1809	Buffalo	D. Doyal.....	P. Morgan...	W. Lancaster	.....	.....
1810	Tyger River.....	G. Brewtou...	D. Dobbins...	W. Lancaster	.....	.....
1811	.....	W. King.....	J. Barnett....	B. Hicks.....	90	.....
1812	Friendship	Z. Blackwell.	G. Brewton...	B. Hicks.....	.....	.....
1813	Smyrna.....	D. Dobbins...	D. Dobbins...	B. Hicks.....	200	.....
1814	....	. .....	.....	.....	.....	. ..
1815	....	.....	....	.....	.....	.....
1816	Sandy Run.....	.....	D. Dobbins...	B. Hicks.....	.....	.....
1817	Friendship	D. Dobbins...	D. Dobbins...	B. Hicks.....	.....	.....
1818	Providence.....	B. Hicks.....	D. Dobbins...	B. Hicks	.....	.....
1819	Tyger River.....	J. Crocker....	J. Crocker....	B. Hicks.....	.....	.....
1820	Mountain Creek.....	T. Bomar.....	T. Bomar.....	B. Hicks.....	372	.....
1821	Mount Zion.....	T. Gibsen.....	D. Dobbins...	B. Hicks.....	204	2360
1822	Mount Zion.....	D. Dobbins...	D. Dobbins...	B. Hicks.....	.....	.....
1823	Reedy River.....	T. Bomar.....	D. Dobbins...	J. Whitten ...	.....	2393
1824	First Broad River...	T. Bradshaw.	D. Dobbins...	B. Hicks.....	.....	.....
1825	Buffalo	J. Blackwell..	D. Dobbins...	B. Hicks.....	125	.....
1826	Macedonia	D. Dobbins...	D. Dobbins...	B. Hicks.....	140	.....
1827	New Prospect.....	Sam'l Gibson	G. Philips....	H. Quin.....	.....	.....
1828	Concord Church.....	Thos. Bomar	D. Dobbins...	P. Ramsour..	.....	.....
1829	Antioch Church.....	J. Rainwater	D. Dobbins...	P. Ramsour..	120	.....
1830	Cedar Springs.....	D. Dobbins...	D. Dobbins...	P. Ramsour..	.....	.....
1831	Buck Creek.....	B. Hicks.....	B. Hicks.....	P. Ramsour..	.....	.....
1832	Sandy Run.....	J.G Landrum	B. Hicks.....	J. W. Lewis..	.....	.....
1833	Long Creek.....	D. Dobbins...	D. Dobbins...	J. W. Lewis..	340	.....
1834	Goucher Creek.....	B. Hicks.....	D. Dobbins...	P. Ramsour..	.....	.....
1835	Wolf's Creek.....	I. M. Webb....	D. Dobbins...	P. Ramsour..	25	1124
1836	Zion Church.....	J. Rainwater	B. Hicks.....	P. Ramsour..	.....	.....
1837	Buffalo Church	I. M. Webb...	D. Dobbins...	I. M. Webb..	.....	.....
1838	Friendship Church..	D. Dobbins...	D. Dobbins...	I. M. Webb..	.....	.....
1839	Green River Church	D. Scruggs...	D. Dobbins...	I. M. Webb..	150	.....
1840	Concord Church	S.G Hamilton	D. Dobbins...	I. M. Webb..	500	.....
1841	Antioch Church.....	I. M. Webb...	D. Dobbins...	I. M. Webb..	160	.....
1842	El Bethel Church ...	D. Dobbins...	D. Dobbins...	D. Scruggs...	54	1993
1843	State Line.....	D. Scruggs...	D. Dobbins...	S. Morgan....	130	.....
1844	Providence Church..	Wade Hill....	D. Dobbins...	S. Morgan....	133	.....
1845	Philadelphia Ch.....	M. C. Barnett	D. Scruggs...	M. C. Barnett	.....	.....
1846	Macedonia Church..	D. Scruggs....	D. Scruggs...	M. C. Barnett	.....	.....
1847	Zoar	T. Dickson...	D. Scruggs...	J. R. Logan..	.....	.....
1848	Buffalo Church.....	J.G Kendrick	D. Scruggs...	J. R. Logan..	290	1630
1849	Cedar Springs.....	D. Scruggs...	D. Scruggs...	J. R. Logan..	.....	.....
1850	Buck Creek.....	J. S. Ezell.....	Thos. Curtis..	M. C. Barnett	1226	2943
1851	Sandy Run.....	T. Dickson...	D. Scruggs...	J. R. Logan..	798	3212
1852	Antioch	W. Hill.....	W. Hill.....	M. C. Barnett	314	2379
1853	Friendship Church..	M. C. Barnett	W. Hill	A. J. Cansler	104	2292
1854	Goucher Creek.....	J.G Kendrick	D. Scruggs...	M. C. Barnett	250	2325
1855	Shelby Church.....	M. C. Barnett	D. Scruggs...	M. C. Barnett	(few)	.....
1856	Sulphur Spring.....	W. Hill.....	W. Hill.....	M. C. Barnett	180	2263
1857	Camp's Creek.....	D. Scruggs...	W. Hill.....	M. C. Barnett	135	.....
1858	Capernaum.....	M. C. Barnett	W. Hill.....	M. C. Barnett	150	2905
1859	Gilead Church.....	W. Hill.....	W. Hill.....	M. C. Barnett	168	2559
1860	Limestone Springs...	M. C. Barnett	M. C. Barnett	Wm. Curtis...	266	2786

Churches.	Post Offices.	Clerks of Chs.	Supplies.	Lord's Day...	Delegates' Names.	Baptized.....	Rec. by letter	Restored.....	Dismissed.....	Excluded.....	Dead.....	Total.....	Money.....	Minut. mo-
Friendship	Smith's Store	A. M. Smith	S. Drummond	1	Roddy Sanford, T. Aiken	12	1	1	2		1	140	$2	30
Cedar Springs	Cedar Springs	W. Allen	B. Bonner	4	E. Barnett, W. Allen, M. C. Barnett		8		1		1	109	1	65
Buck Creek	Damascus	W. Ezell	J. S. Ezell	1	B. Bonner—no letter	8		2	7	2	7	160	2	00
Providence	Limestone Springs	W. G. Gaffney	E. A. Crawley	1	G. Petty—no letter				1		1	150	2	00
El Bethel	Gowdeysville	A. S. Goudelock	D. Scruggs	1	No delegates		12		1			85	2	00
Goucher Creek	Webster's Store	N. Webster	B. Bonner	3	No delegates	1	2	1	7	1		151	1	65
Antioch	New House	G. R Whisenant	J. Suttles	1	H. Borders, E. Thomson, G. R. Whisnant	1	5	1	21	5		147	2	00
Philadelphia	Glenn Springs	D. H. Smith	M. C. Barnett	2	H. White, D. H. Smith	16	7		4	2		116	1	45
Macedonia	Allgood	V. H. Byers	J. S. Ezell	2	No delegates	5	3		3	1	3	149	1	25
Bethesda	Bivingsville	R. C. Poole	J. Lee	1	E. P. Brown							103	2	00
Camp's Creek	Camp's Creek	E. A. Byers	D. Scruggs	2	A. R Nicholson, J. H. Speck				2		3	150	1	55
State Line	Cowpens	R. C. Watkins	D. Scruggs	3	D. Scruggs	3	1		3	1		118	2	00
Mount Ararat	Draytonville	A. J. Peeler		4	No letter			1				34	1	60
Zion Hill	Hurricane Shoals	J. Epton	D. Hilliard	1	No letter		2					32	1	00
Corinth	Bowlingsville	Z. Philips	J. Gibbs	2	No letter	19	1	1	1	2		80	1	25
Capernaum	Muddy Fork	T. Kendrick	B. Bonner	2	D. Wray, T. Kendrick	3	2	1	4		1	96	2	20
Sulphur Springs	Glenn Springs	J. W. Bobo	M. C Barnett	4	E. Carroll	1			1	1		54	1	70
Unity	Hickory Grove	R V. Bolin	J. L. Harris	2	James Cobb		1		2			33		35
Up. Fair Forrest	Unionville	J. R. Smith	Jas. Humphries	..	No letter									
Pacolet	Mount Joy	T. B. Going	J. G. Kendrick	3	H. Webber, T B. Going	3			4	1	7	181	1	75
Gilead	Jonesville	C. Coleman	W. Lee	2	J. H. Coleman, C. Coleman, W. Vaughan	11	2		3			123	1	60
Limestone Sp'gs	Limestone Springs	H. G. Gaffney	W. Curtis, E. A. Crawley	4	W. Curtis		1		4		1	67	2	00
Enon	Yorkville	W. P. McAfee	J. L. Harris	3	J. L. Harris, W. P. McAfee		2		2	1		30		90
Union	Yorkville	P. S. Thomason	D. Scruggs	2	J T. Warren, L. H. Ferguson	1	3				1	83	1	55
Rutherfordton	Rutherfordton	C. B. Justice	T. B. Justice	..	No letter									
Arrow Wood	Cowpens	J. H. Ezell	J S. Ezell, A. Padgett	2	No letter	2	9		5			92	2	00
Salem	Lincolnton	W. B. Abernathy	D. Wray	4	W. McCoy, J. Black	1	5		2	1		93	1	25
Mount Lebanon	Smith's Store	L. Farmer		..	No letter									
Mount Zion	Craigsville	T. H. Mullinax	R. Postern	..	T. H. Mullinax, E. R. Welmon	3	1			5		34		70
Sardis	Fort Mill	J. Farris	J. Farris	4	D. N. Mitchell				3			28	1	00
					General contributions								8	10
					Total	90	68	8	83	23	29	2638	$50	20

MINUTES

OF THE

SIXTY-THIRD ANNIVERSARY

OF THE

Broad River Baptist Association,

HELD WITH

PACOLET CHURCH, UNION DISTRICT, S. C.,

FRIDAY, AUGUST 21st AND DAYS FOLLOWING.

PRINTED AT THE SPARTAN OFFICE.
1863.

MINUTES.

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FRIDAY, AUGUST 21, 1863.

The introductory sermon was preached by Elder T. B. Justice, from Luke 2d chapter, 30th, 31st and 32d verses.

After the intermission, the Delegates assembled, and prayer having been offered by Elder M. C Barnett, the letters from the Churches represented were read, the names of the Delegates enrolled, and the state of the Churches minuted.

Elected—Elder M. C. BARNETT, Moderator, and J. W. BOBO, Clerk.

1. Afforded an opportunity for sister Churches to become members of this Association; whereupon, Shelby Church from Shelby, North Carolina, presented her letter of dismission from King's Mountain Association, and her Church letter, asking to be received as a member of this Association.

2. On motion, Shelby Church was unanimously received as a member of our body.

On motion, the Moderator appointed the Standing Committees, on Business of the Association: E. A. Crawley, D. D., W. Hill, B. Bonner, T. B. Justice, and J. G. Kindrick.

ON PREACHING—A. S. Goudelock, W. Austell, James Ezell, R C. Poole and W. Long.

ON FINANCE—J. Jeffries, B. B. Foster. A. M. Smith, E. P. Brown and H. G. Gaffney.

ON CORRESPONDENCE—J. S. Ezell, W. Allen, W. Vaughan, E. Lipscombe, J. R. Ellis and G. R. Whisnant.

ON SABBATH SCHOOLS—T. R. Gaines, D. Wray, D. H. Smith, James M. Surrat and D. James.

ON UNION MEETINGS—T. B. Going, E. Barnett, L. N. Durham, W. R. Lipscomb and W. Bennett.

ON OBITUARIES—J. C. Burge, H. Borders, W. Spears, P. S. Thomason, P. Watkins and N. Webster.

15 On motion, that when this body adjourns, our meeting be held with the Antioc Church, in York District, 10 miles North East of Cherokee Ford, on Broad River, commencing Friday before the fourth Lord's day in August, 1864.

The Committee to nominate delegates to the Baptist State Convention, to be held at Greenville C H. Friday before the fourth Lord's day in July, 1864, report the following: Elders W Hill, J G Kindrick, M. C. Barnett, T B Justice, B Bonner, W Curtis, J S Ezell, E A Crawley, and Brethren B B Foster, J Jeffries and L Davis.

D H SMITH, Chairman.

Adopted.

The Committee on Union Meeting, report that it be held with the Cedar Spring Church, Spartanburg District, South Carolina, Saturday before the fourth Lord's day in May, 1864.

T. B. GOING, Chairman.

Adopted.

The Committee on Sabbath Schools report as follows: There are eight Churchs engaged in the good work of Sunday Schools, making an increase of three since the last meeting of this Association. These are Philadelphia, Eli-Bethel, Antioch, Sulphur Springs, Upper-Fair-Forrest, Pacolett, Rutherferdton and Shelby. The most of these Churches report flourishing Sunday Schools. The Committee earnestly recommend that greater and untiring efforts be made by the Churches of this Association, in behalf of the Sunday School cause, and that some active means be employed to establish a Sunday School in every Church. Such a thing can be done. There is now greater need for Sunday Schools, than at any other time. The fathers of very many of the children are now either in the army, or have fallen there. Their wives cannot spare the money or time, to send them to School. Now if a Sunday School were in every Church, a lasting good would be accomplished for these children. The Committee also recommend that the sisters of the Churches be encouraged to take this great work in hand, they by the aid of the brethren who may still remain at home, are able to organize and keep in operation a good School in every Church. The Committee recommend the Sunday School Books issued by the Sunday School Board, located at Greenville, S. C. These can be obtained by addressing Rev. B. Manly, Greenville, S. C.

T. R. GAINES, Chairman.

Adopted.

The Committee on Obituaries make the following report: With grateful hearts we would recognize the goodness of God, during our past Associational year, in the preservation of the lives of all our brethren in the Ministry. While thus rejoicing, we at the same

time, are made to mourn the loss of many deacons and lay brethren. The death of christians may, in a sense, be regarded as a calamity under whatever circumstances it may happen. We submit with a cheerful resignation, to the death of the aged christian, ripe for the happiness of heaven. The christian cut down in the prime of life, surrounded by family, friends, and other circumstances that mitigate this inevitable event, we moarn with a subdued sorrow. But when so many of our dear brethren are constantly falling upon the field of carnage, by a cruel vindicative foe, we are in the deep anguish of our hearts, made to exclaim, "O Lord, how long." Among the number whose lives have been thus sacrificed, are brother F Thomason, of Union Church, a pure patriot and noble christian. Philadelphia Church mourns the loss of nine brethren in the battles of their country, viz: R. Smith, J. A. Foster, L P Foster, S H Bullman, N Meaders, H H Smith, J B Smith, and J Fowler: Rutherford Church, James D Justice: Goeher Creek, Martin Lipscomb, Simpson Weathers, W E Lipscomb, H A Turner, and James Robbs: Antioch, R. D. Whisnant and J. Whisnant, jr.: Corinth, G. F. Blanton, John Blake, T J Phillips, and J S Phillips: Pacolet: Thomas Kindrick, J S Spears, Jas Going and A J Goudelock, Buck Creek, David Parris, Z Ezell and Geo Findly: Limestone Springs, O V Clary: Unity, R V Robin: Bethesda, James Crocker and Bolen Kirby: Pacolet mourns the death of two deacons, James Spears and M S Kindrick, Providence, Deacon A Bonner: Mount Zion, D F Stroup and S Barnhill: El-Bethel, S Blanton, Drury Blanton, and Wm G Morehead: Macedonia, J Cash and S Linder: Cedar Springs, J W White: Friendship, Isaac Varner.

J C BURGE, Chairman.

Adopted.

The Committee on Church Letters report as follows: 1st, Sardis Church represent their field interesting, their strength small, and request help.

2d, That with little exception, the Churches express their gratitude for being preserved in a state of brotherly harmony, although

3d, They acknowledge and deplore great coldness, and want of christian progress.

4th, Several, however, form a cheering exception to a general want of advance; of these Zion Hill Church acknowledge three baptisms; Goucher Creek is thankful for the blessing of God during the past year, many having joined the Church, baptised twenty-one; Arrowwood Church have had fifty one baptisms; Friendship Church two baptisms; Unity Church, three baptisms; Enan Church, four baptisms; Limestone Spring Church, two baptisms, with expectation of more, and acknowledge a hopeful sense of the Divine pres-

ents; Gilead Church, three baptisms; Corinth Church acknwledge a revival in their Church, twenty-nine baptisms.

Respectfully submitted,
W. ALLEN, Chairman.

Adopted.

After singing and prayer by Rev. E A Crawley, adjourned to Monday morning, 9 o'clock, A. M.

On the Sabbath, brethren E A Crawley preached, followed by T B Justice, (Missionary sermon) immediately after which contributions were taken up for the spiritual and physical aid of our soldiers in the service. Afternoon, brother J P Boyce preached, closing remarks by brother W Hill; the congregation was large and very orderly, and much good feeling manifested at the close of the day's services.

MONDAY MORNING, August 24, 1863.

Met according to adjournment. Prayer by brother B Bonner.
Committee on Finance report as follows:

Amount sent up for Minutes,	$164 45	
Contributions on Saturday for Army Colportage,	278 55	
Contribution on Sunday,	502 15	
Respectfully submitted,		$780 70

J JEFFRIES, Chairman.

Adopted.

Received report of the Missionary Board as follows:

Dear Brethren: Your Missionary Board respectfully report, that owing possibly, to the general circumstances of the country, and the various interruptions arising therefrom, there has been no business brought before this Board during the past year. This your Board deeply deplore, and earnestly hope that the year ensuing will present a happier record of our Missionary operations.

A statement will be found subjoined, showing the financial condition of this board, and is respectfully submitted as a part of the report.

They also beg leave to submit, that it is very desirable that the Association organize or suggest some plan, by which funds may be raised, to pay the balance due, as also to carry forward other Missionary work.

Respectfully submitted,
J. S. EZELL, Chairman.

Adopted.

STATEMENT.—There is for last year's report a balance of $75,11 in the hands of the representatives of the estate of Brother C. P. Petty, deceased, the former treasurer, of which $20,00 is due for Foreign missions. It is also to be noted that $74,50 remains due for missionary services still unpaid There is still wanting $19,39. Report of Committee on Correspondence: Your Committee on Correspondence are happy to report, that in addition to the presents of brethren representing our sisters. Tyger River, Salem, Bethel, Moriah and King's Mountain, we have received one package of minutes from the King's Mountain and a single copy of the minutes of the Bethel, Moriah and Green River. Your committee would commend to your perusal the circular of the King's Mountain as prepared by our beloved Brother, J. R. Logan, at a sacrifice of much time and research, which cannot fail to awaken an interest in all who read the same, your committee has also felt themselves called on to lay before you the Temperance resolution of the Green River as it looks to the perpetuation and discontinuance of the correspondence. We can but regret that there is not enough of the minutes of the Association sent up that all our Churches could be supplied with a copy, seeing that their contens are of an interesting character, but we are happy to see that the Churches in Union are evincing a zeal for good works. We recommend that this body be prompt in reciprocating the powers of our Ester Associations, and that the brethren appointed to attend thoe meetings fill their mission promptly.

Respectfully submitted,
J. S. EZELL, Chairman.

On motion,

Resolved, That we request our Churches of this Association, to supply all in their respective limits destitute of the Bible as far as they may be able and report to the Association at its next meeting.

On motion,

Resolved, That we commend the Confederate Baptist published in Columbia S. C., to the brethren of the Broad River Association as an excellent religious and family Newspaper, and worthy in every way of their patronage and supprt.

Resolved, That the Clerk superintend the printing and distribution of as many copies of these Mautes as the money contributed for that purpose will pay, reserving twenty dollars for his services

Resolved, That the thanks of this Association be tendered to the brethren and friends of this community for their kindness in the entertainment of this body during our stay with them.

On motion, adjourned, until our next regular time of meeting.

MC. BARNETT, Moderator.

J. W. BOBO, Clerk.

CIRCULAR LETTER.

DEAR BRETHREN: In our last annual address, we were admonished of the wants of the Church in the days of strife, confusion and sorrow. It is to be feared that these wants have not been met with that zeal and fidelity which the present state of affairs would demand. The obligations of believers to every good word and work; and especially in zeal for the Lord of Hosts, is increased in proportion to the magnitude of the calamity under which they live. Then said the Prophet, (and they were bad times in which he prophesied) "then they that feared the Lord, spake often one to another."

These things are evident if we remember, that all national calamities are modified or suspended by the supreme Ruler, out of regard to the character of His people; especially does this sentence apply to the time of war. War is one of the scourges in the hand of Divine providence, by which he chastises a nation for national sins. All individuals must give an account in the day of judgment as individuals, but there is no future day of judgment for nations as such, therefore, the punishment for national sins must take place in this life, and is necessarily of a national character. But, as nations are made up of individuals, the punishment of a nation must be something that is felt by individuals: hence, therefore the gloom, and privation that befals individuals in time of national calamities. Let it be observed also, that the great Redeemer has never atoned, did never propose to atone for the sins of a nation as such. All the good therefore which a nation enjoys in that capacity, is for the elect sake: except those days should be shortened" (speaking of war times) "no flesh could be saved, but for the elect sake those days shall be shortened."

There is, then, a paramount obligation resting upon all christians to be especially faithful to their high calling, in times of national calamities. There has always been a degree of obscurity that has attended the light of the providences of God, in his dispensations to man. And without pretending to penetrate the light where God has spread a cloud, let it suffice to say that this is an obscurity that necessarily arises out of the nature of God and our relations to Him. We cannot look steadfastly upon the face of the Lord's dispensation to us, unless there is a vale thrown over them to conceal the glory that would otherwise dazzle us. As piety in practice is the great thing among professors of christianity to be observed, and in its principle is the life of God in the soul, we would address you with

a few observations on the personality and work of the Holy Ghost in salvation.

Men have been so much concerned to guard their religion from anything that would have the appearance of enthusiasm, that there is a danger at least to be apprehended of reducing christianity to mere outward forms and external ceremonies. But if there is anything that is fully insisted upon in the Bible, and ought to be insisted upon by all saints; it is the life and power of christianity in the soul. Our Lord never reproved the pharasees for exhibiting the outward beauty of religion, but for wanting the inward power of it. He who spent whole nights in prayer, could not be supposed to rebuke them for praying long and loud; but because they used their prayers as a cloak for their covetousness; in fact, that their prayers with all their other religious works was not the offspring of any living principle of life in the soul, but was only the unanimated body of religion. True piety in the soul is necessary spiritual life. This however, is not life essentially but life bestowed.

God is life *essentially;* it is his nature, it is himself, it is in and of him: but the spiritual life of saints, is not in and of themselves; but is hid with Christ in God. Now the Holy Ghost, is called the spirit of life: The spiritual life of men depends on him, they live the life of another, but the spirit lives his own life. As the Father is said to have life in himself; and the son to have life in himself, so the spirit is life itself. In the economy of Divine grace, the Holy Ghost, gave his assent and approbation to the very article of the covenant. In that covenant each person took his part; and the part of the Spirit is reproof, illumination, regeneration and sanctification; which makes meet for the enjoyment of eternal salvation; and hence this part of the work of salvation, is called *the sanctification of the spirit.* The Holy Ghost, is concerned also in the application of every promise to the believer, he it is that keeps alive their faith and hope, as to the grand promise of eternal life.

The best evidence we have that the Holy spirit, engaged to do, something in the economy of Divine grace, is that he does do it. He formed the human nature of Christ—he made the human nature of every individual: for as Elihu said to Job, "*the spirit of God hath made me;* but the individual human nature of Christ, "was wonderfully and fearfully made in secret, and curiously wrought in the lowest parts of the earth." Thus David speaks when he personates Christ; and therefore the human nature of Christ, is called "*the holy thing;*" not a person, for Christ was a person, before he was born of the virgin; his personalty did not arise from his union with human nature; so, the Holy Spirit, has not his personalty from any office or work performed by him, but is a person necessarily and essentially; and in that character he con-

vinces of sin, bringing persons to loath it, to have a godly sorrow for it which works repentence unto salvation. He is the spirit of regeneration and renovation, as by him men must be born again, for that which is born of the flesh is flesh; but that which is born of the spirit is spirit.

Let us observe further: that although sin as an act, is finite, being committed by a finite creature, yet with respect to the object against whom it is committed it is infinite, being committed against an infinite being. As an infinite satisfaction therefore is required by which the guilt of it may be removed; so an infinite power is requisite in destroying its dominion and the love of it. Now the conversion of a sinner is a creation, and creation is an act of omnipotence. For we are "created in Christ after the image of God, in righteous and true holiness." Hence at the very beginning of Divine Revelation, we have an intimation of the creating energies of the Holy Ghost; whose influences form so distinguishing a part of Divine Revelation, set forth as being the efficient cause of the first creation: "And the earth was without form, and void, and darkness was upon the face of the deep, and the *Spirit of God* moved upon the face of the waters."

Let us compare this account with those scriptures in the New Testament which ascribe all creation to Jesus Christ the son of God; together with those passages that assert that God created all things, and we must see there was from the first, a real foundation for the doctrine of the agency of the Holy Ghost, in all God's acts and operations towards men. We sometimes talk about the power of truth; and especially that of Divine truth; the most powerful of all truths, and attach a sort of omnipotence to it: and it is true that no man can disbelieve what he knows to be truth; nor can he believe what he knows to be false But, it is one thing to receive the truth in the understanding, and another to receive it in the love of it. One enlightens the mind, the other sanctifies the heart. For our gospel came not to you in word only, but also in power and demonstration of the Holy Ghost, and in much assurance." A man may be saved from infidelity who believes the gospel to be true, and yet not saved neither from the power nor the love of sin. There must be a Divine energy then by which the truth is applied so as to take hold of the affections, *for it is with the heart that man believes unto righteousness,* and with the mouth confession is made unto salvation.

The personality and work of the Holy Ghost, is beautifully and vividly set forth by *Bunyan.* The pilgrim on passing through the narrow wicket gate that stands at the end of the way, enters the interpretor's house where he is shown the mysteries of scriptures. The divine agency here appears not as an abstraction, or an attribute, but as having personal existence; and as the interpretor—pre-

senting in emblems and pictures the great truths of the Bible. He takes the things of the Father and the Son, and shows them to the eager inquiring mind of the convert.

In the second place, let us ascertain to what extent sanctification may be enjoyed in this life. This is a privilege both purchased for us and wrought in us It is first of nature, whereby we are renewed in the image of God in righteousness and true holiness: and secondly in practice, whereby we more and more die unto sin, and live unto righteousness.

Santification is distinguished from justification in this way: justification is instantaneous and is by a righteousness without us. Sanctification is progressive, and is, by holiness, wrought in us. Wherefore, says Dr. Gill, "Though the will of God to justify, is justification it itself, that being a complete act in his eternal mind; yet His will to sactify is not sanctification, because that is a work wrought in man." It is according to the will of God, "For this is the will of God even your sactification" The rule is absolute perfection. "And the very God of peace sanctify you wholly," whoever therefore sets a lower mark for his obedience than perfection needs to be taught the first principles of the doctrine of Christ; for although christians do attain to different degrees of holiness in this life, it does not follow that any will be saved who do not *aim* at perfection.

God would not urge his people to that which is unattainable, or that never existed. To illustrate, God said to Moses, "Thou shalt not suffer a witch to live." The evidence therefore that there was such a thing as witchcraft in the days of Moses is, that God would not command that to be punished with death that never existed. So on the other hand, if God admonishes his people to a state of perfection in this life, there must be such a thing. "Wherefore, leaving the principles of the doctrine of Christ, go on unto perfection."

Again, the Apostle speaks of some believers as babes, and some as men in Christ Jesus. As the child in health experiences an expanson of all the parts of the body till it arrives to the full stature of mature age. One part not being invigorated while others decay; so perfection is the arriving to the stature of man. in the exercises of all the graces of the spirit. The natural man has within himself the seeds of disease and death; but this does not militate against the truth that he is a man. The *man* in Christ Jesus, may have within himself the seeds of alteration and weakness; and is exposed to various temptations to evil, and yet he is a perfect man in Christ Jesus, in the sense that he does fulfil all the designs of his Creator, both in his creation and redemption. Such was the great Apostle to the Gentiles: he would not boast of his attainments, nor glory in his revelations, but forgetting the things which were behind, he

reached forth after those things which were before, proposing himself as an example of imitation to the Churches. "Be ye followers of me, even as I am also of Christ." It was the expression of a high state of sanctification, when he said, who shall deliver me from this body of death. This shows that he had a desire of deliverance from it, as that which was distressing, uneasy and uncomfortable to him, but not that it had any dominion over him. He was delivered from condemnation by it, and from the government of it, and was desirous of being delivered from the *very being of it.* If to be tempted is a sin then (with reverance be it said,) sin might be charged upon the Redeemer himself, for he was tempted in all points as we are. But if the yielding, and not the temptation, constitutes the sin of a man, the bare temptation to sin, whether it be within or without us, is no objection to the doctrine of a state of perfection. We are begotten to a life which aspires after perfection, we have desires awakened which nothing but complete holiness will satisfy. He who sees so little of the promises of the inward transforming elevating influences of grace; as to set a limit to his obedience, has never learned the first elements of the christian life. The doctrine of sanctification is a practical thing, and the evidences of it is seen in what we call good works. By their fruits ye shall know them.

"We commend you to God and the word of His grace, who is able to build you up, and to give you an inheritance among all them which are sanctified."

CHURCHES.	POST OFFICES.	CLERKS OF CHURCHES	SUPPLIES.	Lord's Day	NAMES OF DELEGATES.	Baptised.	By Letter.	Restored.	Dismissed.	Excluded.	Dead.	Total.	Money for Minutes.
Friendship,	Smith's Store	A. M. Smith.	S. Drummond,	1	W. Bennett, J. B. Wofford, A. M. Smith,	2	1			1	1	131	$565
Cedar Springs,	Cedar Springs,	W. Allen.	B. Bonner,	4	M. C. Barnett, E. Barnett, W. Allen,	4	2	1	2	1	3	110	635
Buck Creek,	Buck Creek,	Jas. Ezell.	J. S. Ezell,	3	B. Bonner, Jas Ezell, W. Parris,				8	2	7	134	1000
Providence,	Limestone Spring	W. G. Gaffney,	E. A. Crawley,	1	J. R. Ellis, G. Petty, J. M. Surrat, T. W.		2		2		3	148	250
Ei Bethel,	Goudiesville,	A. S. Goudelock.	. Scruggs,	4	J. Jeffries, A. S. Goudelock, [Gaffney,				1	1	1	79	700
Goucher Creek,	Webster's Store,	N. Webster.	B. Bonner,	3	E. Lipscomb, W. Austell, W. R. Lipscomb,	21	4			1	4	167	1180
Antioch,	Antioch,	G. R. Whisenant.	B. Bonner,	1	H. Borders, G. R. Whisnant [N. Webster,		1				2	141	800
Philadelphia,	Glenn Springs	D. H. Smith.	M. C. Barnett,	2	B. B. Foster, A. Lancaster, D. H. Smith,	1	1		4		8	97	750
Macedonia,	Limestone Spring	P. H. Byars.		2	J. S. Ezell, J. Cooper,					1	3	135	425
Bethesda,	Pacolet Spring,	R. C. Poole.	J. S. Ezell,	1	R. C. Poole, E. P. Brown,				1		4	96	1170
Camp's Creek,	Camp Creek,	E. A. Byars.	B. Bonner,	5	A. Clarry, E. A. Byers,			1	1	1		146	300
State Line,	Cowpens,	J. L. Camp.		3	P. Watkins, J. Davis,	1	1		37		8	79	600
Mount Ararat,	Limestone Spring	A. J. Peeler,			A. J. Peeler, J. Philips,							29	400
Zion Hill,	Spartanburg,	J. Epton.	L. Vaughan,	3	J. Devine							32	200
Corinth,	Bowlinsville.	Z. Phillips.	J. Gibbs.	2	Z. Philips, M. Blake, W. Welchel,	27		1			2	102	1000
Capernaum,	Shelby, N. C.	P. Kendricks.	W. Hill,	3	W. Hill, D. Wray,		2		1	1		88	600
Sulphur Springs,	Glenn Springs,	J. W. Bobo.	M. C. Barnett,	4	J. W. Bobo,		1					55	350
Unity,	Hickory Grove.	Y. W. Neil.	J. T. Harris,	1	J. Cobb.	3			2		1	33	225
Upper Fair Forest	Jonesville,	J. R. Smith.	J. G. Carter	1	W. Long, J. R. Smith, [W. Spears							65	500
Pacolet,	Mount Joy,	T. B. Going.	J. G. Kindrick,	3	J. G. Kindrick, J. B. Going, H. H. Webber				2		4	174	825
Gilead,	Jonesville,	C. Coleman.	M. C. Barnett,	1	D. James, C. Coleman, W. Vaughan,	3					4	112	315
Limeston Springs	Limestone Spring	H. G. Gaffney.	W. Curtis,	4	E. A. Crawley, H. G. Gaffney,	4	2		8		1	62	400
Enon,	Clarks Fork,	A. Biggers.	J. T. Harris,	3	A. Biggers,	4						32	365
Union,	Yorkville,	P. S. Thomasson.	J. C. Burge,		P. S. Thomasson, J. C. Burge,		1		1		4	83	390
Rutherfordton,	Rutherfordton,	W. O. Wallace.	T. B. Justice,	2	T. B. Justice, W. Davis,				1		1	58	300
Arrow Wood,	Cowpens,	J. H. Ezell.	A. A. McSwain,	2	J. H. Williams, A. Lovelace,	51	6	3	1	1	1	164	640
Salem,	Lincoln N. C.	W. B. Abernathy.		1	No letter,								
Mount Lebanon,	Smith's Store,	L. Farmer.		3	No letter,								200
Mount Zion,	White Pine,	T. H. ulinax	S. Dixson,		T. H. Mullinax, E. B. Welman,	2					3	33	325
Sardis,	Fort Mills.	J. Farris.	J. C. Burge.		Rec'd letter—no Delegates,				1		2	33	300
Shelby,	Shelby, N. C.	Thos. Williams.			T. R. Gaines, L. N. Durham.							95	500
						125	24	6	73	10	67	2713	

Hollinger Corp.
pH 8.5